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	The Miao Tribes		The Yao Tribes in Kwangsi Province			
	Kwangsi	Hainan	Lan-tien	Red Head	P'an Ku	Long Hair
one	chŭ	à	a	i	nŏm	i
two	hwŏ	ĭ	i	au	i-(nŏm)	aö
three	bei	bo	bo	be	buo	bu
four	saw	bā	bie	djia	bie	djua
five	jei	bà	bia	biu	bia	bia
six	dŭ	kŭr	djio	dsŭ	djio	du
seven	shen	njē	nje	thang	sjê	sang
eight	i	z	jet	yu	chet	jo
nine	yŏu	dŏ	ndu	dsŭ	duo	dsŭ
ten	shu	sip	siap	dsŭ	ds'ep	dsŭ
nose		bŭ-jong	bu-djong	bi-biau pa-	bu-kot	
eye		ngwie		djan-many pa-	me'-dsing	ge-mang
ear		blom	mo-nom		mo-nom	ge-mia
mouth		jet	djet		dsui	
/6/ hand		bŭ	bu	go-po-be	bu-du	ba
foot		tou	thou	go-dau	dsau-de	do
son	dà	sā		dung	don	dung-djing
daughter	dăr pĭe	sā-sar			thié	
dog		clō		du-djé	dju	dsja
sheep	li	jon	yong	du-yang	yung	du-ang
pig	mēi	dung	dŭng		dung	
house		ber	biau	lu-bi	piau	bia
bunch		dung	dang		dang	dŏng-yo

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162 144 178
district. This tendency for the Miao to become Chinese or Li is indeed unfavorable for an increase in the Miao population.

/15/ Chapter II. Language

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English	Miao	English	Miao
Cardinal Numbers		Cardinal Numbers	
one	ă	twenty-one	nī sip jā
two	i	twenty-two	nī sip ngĭ
three	bo	twenty-three	ni sip tum
four	bā	thirty	tum sip
five	bă	forty	tā sip
six	kŭr	fifty	ngon sip
seven	njē	sixty	ngŭ sip
eight	z	seventy	kat sip
nine	dŏ	eighty	bid sip
ten	sip	ninety	shŭ sip
eleven	sip jā	one hundred	ă bā
twelve	sip ngĭ	two hundred	i bā
thirteen	sip tum	three hundred	tum bā
fourteen	sip tā	one thousand	á coon
fifteen	sip ngon	/16/ ten thousand	à tin
sixteen	sip ngŭ	one hundred thousand	à dū
seventeen	sip kat	a million	à bē
eighteen	sip bid		
nineteen	sip shŭ		
twenty	nī sip		

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802

English	Miao
Ordinal Numbers	
first	dē it
second	dē ngǐ
third	dē tum
Time	
today	nǐ noy
yesterday	com bō
day before yesterday	ngûr noy
tomorrow	tung deo
day after tomorrow	ngū deo
day	gong-noy
night	ngim
Parts of the Body	
head	bé
eye	ngwǐe
ear	blom
nose	bŭ-jong
mouth	jet
hair	bā

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English	Miao
tooth	yà
tongue	bǐd
heart	tim
back	cà-tun-cun
belly	youū
hand	bŭ
finger	bū-ndō-kin
leg	tou-tswie
foot	tou
Human Relationships	
person	moon
man	moon-fà
woman	moon-ou
child	moon-sa
/17/ boy	moon-ton-kin
girl	moon-sà-kin
father	fà
mother	jǐ
son	sā
daughter	sā-sâr
elder brother	kō
younger brother	zū
elder sister	or

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192 From the above chart, we can observe a peculiarity of the Miao
807 language, which is their method of counting numbers. Usually in
171 other languages the numbers beyond ten consist of the sound for ten combined with other numbers. For instance, in Chinese the number eleven is shih-i, which is a combination of the sounds of shih (ten) and i (one); shih-erh (twelve) is a combination of shih (ten) and erh (two), and so on. But the Miao language in Hainan is not like this. Eleven in the Miao language is not pronounced sip à but
193 sip jā; twelve is not pronounced sip ì but sip ngi. This is a notable
171 difference from other languages. Furthermore, there is a peculiarity of the Yao language in Kwangsi. (It is said that this peculiarity is common to all spoken languages of the T'ai people.) This is the reversed sentence construction, in which adjectives are usually put after the nouns instead of before. In the Chinese language we say "blue clothes," "high mountains," and "small chickens"; in the Yao language the word order is usually reversed as in "clothes blue," "mountains high," and "chickens small," etc. (See Report on an Investigation of the Yao of Ling-yün in Kwangsi, p. 26.) I regret that I did not notice whether the Miao of Hainan also had this kind of syntax.

191 The spoken language of the Miao of the different areas in
184 Hainan seems to be lacking in uniformity. The above list is based upon my personal study of the dialect spoken by the Miao of Ang-chi village of Ta-chi in Pao-t'ing district. But according to Hainan Tao Chih /Annals of Hainan Island/, edited by Chen Ming-shu and others, the Miao dialects of Yai district (the present Lo-tung) and Lin-kao district (the present Pai-sha) seem different from that of Ang-chi. Some works are listed below for reference:

AKha A04
Miao AE5

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Chapter 24

Counting and Reckoning

M
802 The Meau count with their fingers and toes. For this purpose, they hold both hands in front of them, the palms turned toward the body, and begin with the little finger of the right hand. Then the fourth, the third, and the second finger, and the thumb follow. If one counts further, the little finger of the left hand comes next, until with the thumb the number ten is reached. For eleven one takes the little toe of the right foot and continues in this fashion, so that sixteen falls on the little toe of the left foot.

A
802 The Akha count in the same fashion as the Meau, with the aid of the hands and feet, but they start with the left hand. Accordingly, among them the number eleven is continued with the left foot.

A M 802

The numbers are called:	Among the Meau in Thailand	Among the Akha:
1	ɨy	ɯ
2	ńa	nyɨ
3	pɨ̀	tsɨ̀m
4	plɨ̀m	ǎ
5	tɨ̀ɨ̀	ǹa
6	tɨ́ɨ́	kɨ̀
7	xɨ́ɨ́	ɯ̀
8	yɨ	yɨ̀
9	tɨ́ɨ̀	xɔ̄
10	kɨ́ɨ́	tɨ̀
11	kɨ́ɨ́ ɨy	tɨ̀ ɯ
12	kɨ́ɨ́ ńa	tɨ̀ nyɨ
20	nɨ̀ɨ́ gǎm	nyɨ tɨ̀
21	nɨ̀ɨ́ gǎm ɨy	nyɨ tɨ̀ ɯ
30	pɨ̀ kɨ́ɨ́	tsɨ̀m tɨ̀
100	ɨy pǎm	tɨ̀ yɨ̄

AKha A04
Miao AE5

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AM 802

The numbers are called:	Among the Meau in Thailand:	Among the Akha:
1 000	by kyǐu	tɛ̀ mɛ̄
10 000	kɔ̄ kyǐu	tɛ̀ sɛ̀
100 000	pǐa kyǐu	tɛ̀ lɛ̄m
many	mɛ̀ mɛ̀n dan	yɔ̀m yí

In the case of numbers higher than twenty, various aids are used for further counting. Rice kernels, for instance, may represent the tens and maize the hundreds, for which I have given a practical example in the description of the division of the estate after the death of a family head (see the chapter, "Law and the Administration of Justice," the section, "Right of Succession").

AM [211]

On the other hand, other counting aids, such as knotted cords and the like, are unknown, as are notched sticks, which serve exclusively as a promissory note, and, to be sure, only among the Meau, but not among the Akha (see the chapter, "Law and the Administration of Justice," the section, "Property Law"). Savina (1) reports differently

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1. II, p. 322.

concerning the Meau in Tonkin: His entire mathematical knowledge is restricted to the counting of notches in a piece of wood, in order to fix the most important events of his life. There are notches for births, deaths, marriages, drought, rain, and the harvest."

Neither the Akha nor the Meau have any special expressions for quantitative concepts such as threescore, dozen, or the like, but rather pronounce all numbers, even the highest. In this connection, the Akha know how to count up to about 100,000, the Meau far higher.

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Among both mountain peoples, I was unable to find any special arithmetical method or system. Also, no arithmetical instruction is given; the appropriate knowledge like all other knowledge, is picked up in daily life.